contact with the great Michael Scot, one of the outstanding figures in the intellectual life of the Middle Ages, whose name is still a byword for supernatural knowledge.

It was he who was sent by the Emperor on a mission to the Universities of Europe to communicate to them versions of Aristotle which he and others had made, and this mission makes him one of the most important figures in the Latin Renaissance. It is highly probable that he is to be identified with a certain remarkable Christian sage, whom Anatoli often cites cryptically though with the utmost respect. Whether this is so or no, it is certain that Jews were very closely associated in his work. For this, we have for instance the evidence of Roger Bacon, who informs us categorically that a Jew named Andrew was principally responsible for those translations from the Arabic which are bound up with the name of Michael the Scot, as well as with those ascribed to Herman the German, Alfred the Englishman, and William the Fleming. These translations included works no less important than the *Metaphysics* of Aristotle and his *On the Secrets of Nature*—two compositions fundamental for mediaeval philosophic thought.

Bacon infers that Michael was ignorant of Arabic; in which case the share of this Andrew (who has been conjecturally identified with Anatoli himself) must have been all-important. This evidence confirms and illustrates in a remarkable fashion the fact that the Jewish share in the early revival of learning was of the utmost significance.

§m

The participation of the Jews in European intellectual currents knew no intermission, continuing—though with abated force, owing to the growth of persecution—through the period of the Italian Renaissance. Down to the